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The Great Revival Year.

BY REV. J. Z. MOORE.

The West Circuit of the Pyeng Yang District is the oldest part of our northern work.

My report, as well as the nature of my circuit, is intensive rather than extensive, so you will look in vain for vast dimensions. The circuit consists of a very populous territory, about 180 by 75 *li* in extent. The population is not far from 125,000.

My itinerating for the year began August 12th, 1906, and ended June 10th, 1907. In each of these months I made from one to three trips, making in all seventeen trips and living 158 days in Korean homes out on the work. Some 5000 *li* were traveled, largely on foot (1 *li* = $\frac{1}{2}$ mile).

There are eight quarterly conferences with 27 fully organized churches, and 7 chapels, or prayer meeting rooms, as the natives call them. These are buildings owned by the church in villages where the people attend church on Sunday morning in another town, but gather on Sunday and Wednesday evenings in their own village. There are Christians in 201 towns and villages. On the circuit are 506 full members and 1875 probationers, making a total membership of 2381. Besides these, there are 1723 who are enrolled as seekers, but as yet have not been received as probationers, though most of them will be later. This makes a total following, exclusive of adherents, of 4104.

The gain in membership over last year is about one third. This year I have baptized 344 and received 550 on probation.

Many interesting incidents of heroic effort and real self-sacrifice could be written of the building of churches; but only one can be told here. At Ham Chong on the holiday when the people all go out to the mountains to worship at their ancestors' graves the Christians all gathered together and went about 20 *li*, high into the mountain, not to sacrifice, but to bring the timbers for their new church. It was a real Holy day of great joy for them.

This year 15 places have enlarged their church or built a new one. The natives have spent for this purpose 1798 yen.

A whole report could be written about day schools, but a few lines must suffice. Last year there were 13 of these schools with 281 scholars. Now there are 17 schools with 473 scholars. Remarkable as the growth in numbers has been, it is as nothing compared with the development in form, efficiency, and appearance. Nearly every one of these 500 boys has his hair cut, and a bright clean face under a neat cap is a sure mark of a Christian school, all over the work. Some of the schools have made really remarkable progress in drilling and calisthenics, the school from Kong Syo taking first prize at the Field Day given by the governor, at Pyeng Yang, in April. These boys made quite an impression in their neat uniforms with a cross on each shoulder and Bible and hymn book over the back like a knapsack.

Each school has a good Chinese scholar for teacher and nearly every one has one or more of the High School boys for assistant during the summer months.

The course has been lengthened as well as strengthened; the Bible is taught

daily and the schools have become more Christian, both in theory and in practice, than ever before.

As we work we must keep our eye on the man of tomorrow, so to my mind, some of our best efforts should be placed on these day schools. The man of tomorrow is there, and it is far more important to *form* than to *reform*.

Last fall, at the beginning of the school year, seventy-five boys and young men from my work were enrolled in our Union School; fifty-five of these continued to the close of the year. Most of them were nominal Christians when they entered; the revival of the past winter changed nearly every one of them into earnest, Spirit filled Christians, burning with zeal for the Master. What this did for them is shown by the case of a more than ordinarily intelligent young man who taught in one of the Pyeng Yang primary schools to help pay his expenses. He was a Christian but had no zeal and was of little help to his home church; his parents were not Christians, and, worse than that, this young man thought it was all right for them not to be. Receiving the baptism of the Holy Spirit, he began to pray for his parents and it was not long till they, too, were earnest Christians. Before he went out for the summer vacation he came in to see me and said he wanted to start a summer school for the boys at his home church. This he has done and has been a great help to the native preacher in that section. I personally know five or six of these boys who have led their parents into the church in this way, already, and others will during the summer.

These High School boys have now gone back to their homes, and at least twenty-five of them are devoting all their time to teaching in the boys' day schools and preaching under the direction of the native helpers. Most of this work is done

without pay, though a few get their board and some are making money to help them through next year. About half these boys had money with which to pay their way, the others received from quarter to half support from the self-support department of the school: in no case was money given outright, but all worked for what they received. Next year I expect to enter 150 boys from my circuit in the Pyeng Yang Christian College and Academy.

Three years ago I said something like this in my report:—"While at Chiuuanpo the Christians came to me with long faces, saying they must roof their church and, as they had no money, begged me to give them three yen with which to do it. I took the occasion to give them a bit of teaching on *Giving*, from the text, 'It is more blessed to give than to receive.' " I am sure they have learned that lesson, for this year that congregation, which three years ago could not raise three yen to roof their church, gave for all purposes 842 yen. Had I not written this report, and had I not carefully gone over all local reports with the officials of each church, I would not believe the following record of giving. They have given for church building and repairs 1798 yen; for local expenses 440 yen; for pastor's salary 505 yen; for Bible Societies 13 yen; for Missionary Society 13 yen; for other local expenses 480 yen; and for Sunday School papers 105 yen; making a total for the church of 3354 yen.

They have also spent for boys' school buildings 1333 yen; for boys' school teachers 628 yen; and 130 yen for girls' schools, making a total for schools of 2091 yen and a grand total for both church and school of 5445 yen; which is 2.30 yen for each member and probationer. While the increase in membership has been about 33%, the increase in self-support has been 53%. These

things are good, but the future has far better things in store.

One colporter has been at work all the year and two part of the year. Over 500 hymn books have been sold, and almost as many copies of Scriptures. There should be added to the above record of self support nearly 400 yen spent for books.

No report of the year's work would be complete without a word as to the "unpaid helpers." Just how much they have contributed to the success of the past year's work will never be known, but one is safe in saying, had it not been for the faithful and enthusiastic work of the laymen, most without office and all without salary, many pages of this year's report could not have been written. When the Korean who has ever lived for self, with little or no religious devotion, finds Christ, his first thought, like Andrew, is of his brother, and when the gift of the Holy Spirit has come upon him in cleansing and power he turns unbidden to pour out his soul in prayer for his friends. During the wonderful revival that shook part of Korea the past year the thing that caused more remarks among the missionaries than any thing else was the wonderful way in which the Koreans prayed for each other and the remarkable answers to these prayers. Not only in prayers, but in works as well, are the rank and file of the Korean Christians instant in season and out. I dare say there is no land in the world where there is so much personal and unpaid hand to hand and heart to heart evangelistic work done as in Korea.

During the revival, when strong men were in utter despair, crying out in agony under conviction of sin, most beautiful was the way others, who had gone through the struggle and come out victorious, would go to their brother, put their arms about him and lead him into the light. The wonder of this is

the greater when we remember that the Korean gives little expression to personal affection.

There is one class leader, a rich man, who spends much of his valuable time in church work, not only as steward but as evangelist. Another leader, a poor man—how he lives I do not know—spends most of his time in evangelizing, and were the results of his work written it would compare favorably with that of any of the paid helpers. The section where he lives has more than doubled its strength this year and now has a membership of almost five hundred, largely due to this man's work. Early one morning as I was going out from Chinuampo I met one of the Christians coming in. They were having a week of prayer and as he had pledged himself not to go empty handed he had been out to a near by village getting his man for the night.

At the time of the women's class in Pyeng Yang women who had received new experiences of sins pardoned and fulness of peace and joy in the new birth, came to me with tears, pleading that I might go or send someone to their church, that all might have this new experience and live. In some cases these women themselves were the means of bringing the revival to their local church.

Not only men and women, but school boys and girls, everywhere and always preaching, without pay or desire of praise, Christ and Him crucified, is it any wonder Korea has been called the "Marvel of modern missions." Having come here to teach them, and glad that God has given both the opportunity and the power to do so, more than once this year have I gone down on my knees before them that I might learn of His ways and works.

The reason for this unpaid service is shown in the following incident. One dark night after service I had ten $\frac{1}{2}$ to walk, with Mr. Cha, the leader who has

done so much work, for my guide. As we picked our way through the fields and over the tortuous by-paths called roads that skirt the edges of the fields, with a turn or a branch almost every 100 yards, I said "What would I do if you were not along?" At once he replied "And so what could we do in this dark world with its many ways of evil, if Jesus was not our Guide?" This same man said to me one day "Our Christians die well," meaning that death had lost much of its horror by faith in Christ.

This truth is shown in the following incident. An old Christian lady was sick nigh unto death and the faithful leaders were gathered about her to hear her last words and attend to her final needs. She seemed to be in great agony and made violent efforts to speak. At last she said in a deathly whisper "Where is my son? Has he said he would be a Christian?" They told her he was there but had not become a Christian. At this she seemed to go into a spasm of pain and began to plead for her first born. He came into the room and, seeing her agony and hearing her prayers, the tears started down his cheeks and he cried out "Oh mother, all these years I have disobeyed you, but now I *will* believe." As the old mother heard these words a strange light came over her face and in great peace she fell asleep, which was but an awakening in the upper room.

The time from Christmas to the last of February was spent in Bible classes all over the work. I held six, in central places, of a week each with an average attendance of over one hundred. At sixteen other places the native helpers and leaders, some on salary and others without pay, held classes with an average attendance of over fifty. Thus for two months my people were literally living on the Bible. The Koreans are true sons of the Bereans. Every member from the youngest to the oldest has his

copy of the Bible and would as soon think of going to church without hat or shoes as without Bible and hymn-book. The daily programme in brief was thus: The morning spent in an hour of prayer and two hours of study; the afternoon filled with one hour of study, an hour of conference on some subject vital to the church life and then an hour of street and house to house preaching; the evening being spent in evangelistic services. The afternoon conferences took the form of an open meeting on such subjects as Early Marriage, Education, Cleanliness, Tobacco Using, etc. The vigor and pointedness with which the natives took part in the discussion of these questions was remarkable, and most remarkable of all was the decided moral stand they took on all questionable matters. The best argument I ever heard against the use of tobacco was given by a two year old Christian in a most eloquent speech. As a direct result of these conferences I know of at least eight leading men—class leaders and school teachers—who have quit the use of tobacco. This was all before the rise of the famous Anti-Tobacco Society which became a national affair.

The value of these classes to the Christians is well expressed in the words of one of the most intelligent men on the work. "Before the class" he said "my soul seemed all shriveled up and most starved to death. Now I am full of new life and, having received such great blessing, am eager to become a blessing to others." We had been studying about Abraham. These words also show the value of these classes to those who are ignorant of Christ, for this man, though he receives no salary, will spend many hours and even days preaching Christ to unbelievers. Yet a more direct value is shown by the following incident, which is typical. One afternoon the boys'

school with two good class leaders went to a near by town in which there were no Christians. After the boys had sung a song one of the leaders made a short speech to the large crowd that gathered and then two of the boys spoke for Christ. The people, not knowing the power of the Gospel, were amazed to hear mere boys speak with such freedom and power. That night several from that town came to the meeting; when the invitation was given three of these came forward, and now Christian work has started in that village, which is a large town with many of the well to do, scholar class.

One thing that makes Bible study so interesting in Korea is the Oriental imagery with which the Bible is filled. This also makes many points plain in Korea that are hard to understand in America. One night I was seated on the floor of a Korean room teaching a Bible class. There not being sufficient light from the dip of castor bean oil, I got out my American candlestick and candle. The man of the house at once brought the "bushel" that is found in every farmer's home and I placed the candle on it. The lesson was the Transfiguration and we closed with the healing of the demoniac at the foot of the mountain. Speaking of the thought that we are to get the glory only to work and return it all to the Giver, I had some one read Matt. 5 : 14-16. As they read the words, "Neither do men light a candle, and put it under a bushel." I placed ours under the bushel and the room became dark. Every one present, including myself, was much impressed by the incident, and one said "Oh this land is so dark; every light is needed on top of the bushel; may ours ever shine for Christ."

This year will go down in the history of the Korean church as the year of the first great revival of experimental re-

ligion. The work over which I have the oversight has had a good part in these meetings, which have been a source of untold blessing and unmixed good. Outside of the Bible study classes, nearly every one of the larger churches and some of the small ones have had revival services lasting from one to three weeks. The native preachers, having taken part in the Pyeng Yang revival during the Theological Class, took the lead in this work, which has resulted in transformed churches all over the circuit. These meetings were times of heart searching prayer, confession of sin, and restoration and straightening up of the past, in so far as was possible; this was followed by a real sense of sins forgiven, joy in the assurance of the new birth, and baptism of the Holy Spirit in cleansing and power for service. The hymn they sang most, the one that stirred Bishop Harris so as they sang it in Pyeng Yang, was "Nothing but the Blood of Jesus."

When the Koreans become Christians they destroy the "devil house" on the mountain sides and the booth for the evil spirits by their door-yard, but not until these revival meetings did many of them find the house the devil had built for himself, in their hearts, destroyed. Many incidents could be told but two must suffice. A young man who had been a Christian for some time, confessing his sins, received a strange new fire into his life and went to his parents, who were not Christians, pleading with them in tears. They gave up the keeping of a saloon they had had for twenty years and are now earnest followers of Christ. In two large towns about a half mile apart there were two quite strong groups. Ever since I have had the work I have been trying to get them to unite and build a church, but a church quarrel has always frustrated not only our plans for the church, but the Lord's work in that

section as well. The revival came and there was great confession, in agony and tears, of pride and jealousy and hatred, and now they are united in the building of a large tile roofed church. By far the most important thing of the year's work has been these revivals. "Without them," as one of the natives said, "the church was facing the gravest of dangers; with them there has been born a new and living church."

The last thing I did before I left Pyeng Yang for this conference was to ask one of our Spirit filled men, who had just returned from holding a series of meetings at one of my churches, if the meetings had been successful. His quiet reply was "You will see when you next visit them."

Until this year I was more or less bound by that contemptible notion that the East is East and the West, West, and that there can be no real affinity or common meeting ground between them. With others I had said the Korean would never have a religious experience such as the West has. These revivals have taught me two things: First, that though there may be a thousand things, on the surface, that are the direct opposite of the West, the Korean is at heart, and in all fundamental things, at one with his brother of the West, for "God.....hath made of one blood all nations of men for to dwell on all the face of the earth.that they should seek the Lord.....and find him." In the second place these revivals have taught me, that in the matter of making all life religious, in prayer, and in a simple, child like trust, the East not only has many things, but profound things, to teach the West, and until we learn these things we will not know the full-orbed Gospel of Christ.

Best of all, this revival has written another unanswerable chapter of Christian evidences. The old Gospel of the cross,

and the blood, and the resurrection, now has become a free, full, and perfect salvation to multitudes and has taken literally hundreds of lazy, shiftless, and purposeless Koreans and turned them into very dynamos of evangelistic power. Not only this, but it is proven that Christianity *does* satisfy the spiritual needs and hunger of the people. In Lafcadio Hearn's "Japan—an Interpretation" (page 203) is this amazing statement: "Buddhism has learned in India, in China, in Korea, and in divers adjacent countries, how to meet the spiritual needs of peoples maintaining a persistent ancestor worship." True, Buddhism has learned how to adapt itself to the Korean people and not to interfere with their ancestor worship, but has it met the spiritual needs of the people? Granted it has met the needs of a few of the upper class, so far as they know their spiritual needs, the fact remains that it has left the great mass of the people utterly unfed, and today, outside of Christianity, they are as hungry, spiritually, as they were before Buddhism came into Korea. Through 3000 years of the rule of the dead (ancestor worship) Korea has become a dead people. The need now is a living Savior who can and will take them away from the worship of the dead. That this Savior has been found in Christianity is becoming more evident every day. Though there has been no special aggressiveness on the part of the missionaries against it, it is very evident that Christianity and these revivals have played havoc with ancestor worship. In this she has not adapted herself to Korea. On the other hand, it is most evident everywhere that Christianity is satisfying the spiritual, intellectual, and moral needs of the Korean people. I asked one of the many distinguished visitors we have had this year what he thought of Christianity in Korea. He had just spent a Sunday in Pyeng Yang city

where five or six thousand Christians gather for worship, and his reply was "Wonderful! wonderful!! wonderful!!!"

Not only ministers and missionary secretaries, but scores of newspaper correspondents and business men have expressed their approval of, and amazement in, the marvelous effects of Christianity in Korea.

And the Koreans, non-Christians as well as Christians, realize that their only hope of salvation is in Christianity. A little incident, that could not have happened a year or so ago, is typical and full of significance. The Magistrate of Ham Chong county invited all the Christian primary day schools to the county seat for a Field Day. About 200 school-boys and four or five hundred Christian men gathered. The Magistrate and seven of the leading merchants, all non-Christian, gave a dinner, not only to the boys, but to all the Christian men as well. There were hundreds of non-Christian sightseers, but not one of them got a free dinner that day. This wonderful awakening was seen by a well-known newspaper writer, who says in one of the leading American papers:

"Cannot you say something or do something to make the church in America realize that here in Korea is the Christian opportunity of centuries?"

"The whole country is fruit ripe for the picking. The direful political conditions have turned the Korean people towards the American missionaries and their message is the only succor in sight. The leaders are openly declaring that in Christianity alone is to be found the political and social salvation of the nation. In their extremity the Koreans are ready to turn to the living God,

"It may not be so two years hence. Conditions of which I dare not write here are changing the character of Korea. If the Christian church has any conception of strategy, and appreciation of oppor-

tunity, and any sense of relative values, she will act at once—not next year, but now!"

These are days in which one may be glad he is alive. The time of growth is the most interesting time of life and the only time of real usefulness. Korea is fairly teeming with new life and one of the most interesting and hopeful things about the work is to watch the development of different members and the growth of the groups and churches, both inwardly and outwardly, from visit to visit.

One day I was walking from church to church with one of my helpers. He was talking away at a great rate, as he most always is, and singing between times—when there are any such times. All at once he said "How glad I am I did not live fifty years ago. The people then saw none of these new things, nor could they know God as we now do, and there was no growth. They had Confucianism, but it was very hard—almost impossible—to get rid of sin with that and there was no peace. Now we can get rid of sin, and oh, the great peace I have! I just read in a newspaper that the world was soon coming to an end, but what difference if it does, we can get along alright without it and all will be well whether these bodies live or die. Oh what a glorious time this is for children to be growing up in, how different they will be from us!"

Another hopeful sign of the times is the increased interest in girls' schools. Two years ago it was hard to start girls' schools with either love or money. Now almost every church wants one, and some have started them without help from the missionary. That the girls want to study is shown by the following incident. One of the school girls at Ham Chong wanted to go to the Pyeng Yang Womans' Class, but did not have money enough to pay her way. After

the others had left for Pyeng Yang she felt so badly she knew not how to stand it or what to do. The Magistrate at that place being a great friend of the school boys and girls, she concluded she would go in and talk it over with him. This took quite a bit of courage, but she remembered how kind he had been, and went. During their talk she suggested that perhaps he might loan her the money. He was so pleased to find a girl who was so eager to study, that he not only gave her enough money to pay her way during all the Class, but saw that she got safely to Pyeng Yang only a day later than the others.

The fact that I have baptized more babies this year than ever before is a sign that our Christian community is growing in stability, for I never baptize babies unless both parents are baptized and faithful attendants. Not only the baptizing of these babies, but the naming of them, is significant. Some missionaries have a fancy, even a preference, to giving foreign names to Christians. I never give these names, but when they want a Bible name am always glad to enroll them among the worthies of old. This year I baptized two sturdy baby Yohiau (Johns), both sons of preachers, and one Peituro (Peter), who I trust will be worthy of his fiery namesake.

One of the most remarkable signs is found in the following incident. One of my fine young men, a student in the Pyeng Yang academy, being twenty years old, concluded it was time he was getting married. His parents, according to Korean custom, had not chosen a wife for him when he was twelve years old, so he was without prospects. Knowing that one of my best helpers had a fine daughter of eighteen, who was not "promised" at the time of the Theological Class, he, with his brother, went to this helper and asked for the hand of his daughter in marriage. Consent was

given and the time for the wedding fixed. In a land where all such things are settled by the parents, without the knowledge, to say nothing of the consent, of the contracting parties, one would have thought this sufficient. But not so with this young man. He had heard of better ways and had a desire to speak with the lady herself. So he wrote a letter asking for the great privilege of calling on her. This granted, one Saturday afternoon found him at her father's home, where on Sunday he attended church with her and had long face to face talks about the happy event that was soon to take place.

These are but a few of the signs of new life that compel us to say the "Passing of Korea" should have been named "The Awakening of the People." In so far as Korea is concerned, "The Yellow Peril" has already turned into a golden gleam of hope. In the midst of this teeming life of the new Far East, how Browning's words express the deepest thoughts and feeling of our heart, "The mere living! how fit to employ all the heart and the soul and the senses forever in joy."

When others read and hear of all this wonderful work they may think that the Korean missionaries are great and consecrated workers. We on the field feel the wonder of it more than you, and although we may in sorrow sow a few seeds, and in weariness water them a bit, we know that it is God who gives the increase. Let us not forget and be tempted to self glory I know of no words so appropriate for closing as those with which the Master rebuked the seventy when they returned, telling of the wonderful things *they* had done. "Rejoice not" said the Master "that devils are subject to you, but rejoice in that your names are written in heaven." May ours, and the names of all these Koreans, be written there.

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Seung Dong Church of Seoul.

BY REV. C. A. CLARK.

The Central Church has had the greatest year in its history. It has nearly doubled in attendance, averaging over 250, and often approaching 400, and every department of the work is in better condition than ever before. Twenty-three adult baptisms and two infants and 46 new catechumens each mark a large gain over previous years, but do not indicate the full gain; for during the year many who had heretofore been but nominal workers have become real active members, and the 129 enrolled baptized and 54 total catechumens, not including those gone to Hawaii and Mexico, contain very little dead timber. Contributions during the year were greater than ever before. The boys' day school has become totally self-supporting at a cost of \$7 gold per month. The girls' day school is half self-supporting at \$3 a month. A Bible woman has been fully supported since November at \$3 50 per month and she has done magnificent work. One offering of \$10 gold was taken for building a church in the country, a new and most gratifying extension of the work. One third of the support of an incurable cripple has been assumed. The Bible Society, Tract Society, the poor, and other objects received \$41. Current expenses took \$50.66. Total contributions \$268 24 gold.

The Carrie Marble Memorial girls' day school has been peculiarly successful and is doing fine work with 22 little

ones enrolled. The boys' day school has an enrollment of over 30.

The C. E. Society was enlarged in January by admitting the girls, and it has attained a most flourishing growth. Meetings last two and a half to three hours and are so interesting that great numbers of the parents and others attend as spectators. The attendance of members averages about 50. A debate is a feature of every meeting and it is astonishing what knowledge of parliamentary practice is shown, both on the boys' and girls' sides of the dividing curtain; and as for repartee and keenness in debate and pure downright oratory, these children of eight to fifteen years old can teach their elders a great deal. They are training future pastors too, for each meeting is opened by a fifteen minutes sermon on an assigned text. There is no boisterousness. Discipline is strictly maintained in the meetings and excellence is encouraged by having the fifteen year old president gravely rise after each speech and declare it to have been first class, second class or third class in thought and manner of delivery.

The bookroom in front of the church has continued its good work, again breaking all its previous records with a total of 6728 sales and \$550 worth of books sent out. Arrangements have been made to put it on a fully self-supporting basis, the bookman merely receiving profits on his book sales.

Church organization has been carried one step farther by the election of six deacons, two to care for the church finances two to look after the schools and two to direct the Bible women and care for the poor. Also, a system of kwanchels, or district leaders is being worked out, each neighborhood leader to be a sort of unpaid pastor's assistant in his district, doing all the real pastoral work.

The most conspicuous thing however in the whole church life for the year was the great Holy Spirit revival in February. The church was shaken as never before and purged as by fire. Now, under the guidance of the Spirit, they are reaching out for others. The three city congregations were never so much one in thought as now. Ever since February daily prayer meetings have been held for all the leaders in the center of the city. All sorts of union ideas have been originating from the Koreans, many of them impracticable, but showing that the Spirit had done much in bringing them together. All united in the fall in enter-

taining the Council members on a larger scale than ever before. All shared equally in the expense of bringing Elder Kil from Pyeng Yang and in the gift presented to him afterward. All again united in sending a graduating present to the seven theological students to be ordained in the fall—the first ordained Korean pastors. It has been a beautiful year of growing together and cannot help but eventuate in a more determined fight with Satan.

A Glimpse of the Wounded in the Severance Hospital.

BY MRS. J. W. HODGE.

On the afternoon of the first of August I paid a visit to the Severance Hospital, to see if I could be of any assistance to Dr. Avison and his hard worked staff, who for some hours had been busily engaged in attending to the wounded Korean soldiers conveyed there after the disastrous fight of the morning inside the Little West Gate.

The grounds surrounding the hospital presented an aspect of unusual activity; empty stretchers of various kinds placed before the entrance hall and an assembly of anxious, agitated Koreans of both sexes proclaimed the fact that events of a stirring nature must be taking place within. Upon entering, one was immediately brought face to face with the grim realities consequent upon the morning's encounter between the Japanese and Korean troops. Wounded soldiers were lying upon improvised beds in the corridors, waiting their turn to be taken to the operation room, where their injuries could be examined, while others who had received treatment were already comfortably placed in beds in the large airy wards, and were being attended to by kind and willing helpers.

In the operation room all was activity and promptitude. Dr. Avison, assist-

ed by his Korean doctor, several medical students, and four or five Korean trained nurses, was rapidly attending to the wounded men, many of whom had sustained injuries of a most serious nature. One could not fail to be struck with the fortitude displayed by these poor soldiers, for in many cases the mere lifting of them, in order that the necessary examinations might be made by the doctor, was productive of intense agony.

Another noticeable feature was their readiness and eagerness to place themselves in the doctor's hands. Frequent ejaculations of "Save my life" were heard, and gratitude was as heartily expressed when relief from suffering was experienced.

In the corridors outside the operation room, anxiously waiting for news of a father, husband, son, or brother, as the case might be, were several Koreans. One of them, a woman of about forty-five years of age, was standing with a look of patient agony upon her face. Having been asked if she were seeking for any one, she replied "Yes, I am waiting for news of my son; he is in there," pointing to the operation room, "his arm is now being taken off." She did not make any outward demonstration of grief, but her silence was all the more impressive. The son in question was a fine young man of about twenty four years of age, and I believe he is now doing well.

Another poor old woman of about sixty years of age, bent and haggard, was making enquiries respecting some relative; what the answer was I do not know, but it evidently was a sad one, for upon receiving it the poor woman threw up her arms in despair and gave vent to loud exclamations of grief. These two instances are undoubtedly but two of many, but the rush of work was so great that one had little leisure to bestow upon enquirers.

The task of coping with the wounded men who were constantly arriving was

one of considerable magnitude, but it was met with decision, readiness, and ability. The splendid work done by Dr. Avison, and, under his direction, by his native staff, cannot be too highly commended, and to those who are apt to say that Koreans cannot rise to an emergency I would say that they should have been present in the Severance Hospital on the afternoon in question, for each and every one was untiring in his or her efforts to alleviate the sufferings of their countrymen. The Korean (women) nurses especially deserve praise for their unflagging energy and capability. When one considers the ordinary shrinking and reticence of Korean women with regard to nursing the opposite sex, one can see how great was the influence of careful training and Christian teaching, which enabled them to perform so well duties which would task to the utmost western capabilities.

Several of the foreign residents of Seoul, both ladies and gentlemen, rendered great help in the care of the wounded soldiers, especially the Rev. F. S. Miller and Mr. H. Miller, who were indefatigable in their efforts to give help.

Dr. Cutler and Miss Edmunds (from the Woman's Hospital, Chong Dong), accompanied by some of their nurses, also arrived upon the scene and actively assisted Mrs. Avison and Mrs. Jones in the preparations for the comfort of the patients during the night.

The kindness and sympathy received by the sufferers from the staff of the hospital is but another proof of the great benefits which accrue from the Severance Hospital, benefits accorded to natives and foreigners alike, and we trust that the good work which is carried on there may continue to flourish and extend.

Establishing Chong Ju Station.

BY REV. F. S. MILLER.

The year has been one of lengthening of cords, etc., so that, instead of 26

groups and meeting places, there are now 44; instead of 46 communicants, there are now 102; instead of 68 catechumens, there are now 260; instead of 5 church buildings, there are now 14; instead of \$264.10 gold in contributions, there are \$408.63. (This report of contributions is not quite full.)

The work now extends 80 miles north, 60 miles south, 70 miles west, and 33 miles east. We have groups and meeting places in 12 of the 17 counties of the northern province and are working in 20 counties of the southern province, in 7 of which we have groups and meeting places. It takes two months of solid itineration to make one round of the established work alone.

We now have three circuits, each supplied with a helper and colporter. The support of these helpers is being urged on the people and they are responding beyond our hopes.

The city church, two and one half years old, has an average attendance of 200 and more than half supports two schools of 83 pupils and four teachers, towards which it contributes \$12.50 gold per month. One of the schools is for girls and has an attendance of 13.

The Christians received much benefit from the revivals which the Spirit worked, first in the city church, and then in a succession of country classes, till even the most conservative helper found himself in charge of a revival where he saw such conviction of sin as he had not thought possible before.

Though Dr. and Mrs. Null were not able to do much medical work here their presence was a great help and inspiration. Their love for the Koreans evidenced itself in so many kindnesses that the church was filled with disappointment when their return home became necessary. A Korean remarked the other day that many were dying, waiting for a physician for Chong Ju.

We thank God for His most evident presence with us in this work and feel more and more sure that He has a large work for the Presbyterian Church among this million people, preaching the Gospel of Peace and founding churches which will be light houses in the darkness.

The Biblical Institute of Korea.

BY REV. G. H. JONES.

The Biblical Institute of Korea is our answer to what is undoubtedly the most practical need of the church today—the indoctrination of the people and the training of our workers. The widespread awakening of multitudes of people in the progress of the evangelization of Korea has become such as to necessitate this. For the past year the Institute has been in operation under the Methodist Episcopal Church Mission. At the recent Annual Meeting the Mission of the Methodist Episcopal Church, South, also united in the work of the Institute, a basis of union being formulated by which the Institute becomes the agent of both Missions in Korea.

The organization and work of the Institute is adapted to the conditions which exist in Korea today. It is a growth and a development out of the experience of the past, rather than a creation. We have in the church three classes of native leaders ; (1) The preachers and helpers, who give all their time to the work of evangelization and are paid either by the local churches or by mission funds ; (2) The lay leaders, who care for local groups, maintaining the Sabbath services, the Sunday Schools, and the prayer meetings, and who receive no compensation for this work, being self supporting. Many of these volunteer workers are thirsting for knowledge and earnestly seeking a preparation for their work.

While unable to abandon their occupations for a period of years in order to seek this training, they are willing, at considerable sacrifice and cost to themselves, to spend a month or six weeks each year at some central point in order to receive instruction. (3) Already there have appeared among us young men belonging to the second generation of Christians, who look forward to the ministry as a life work, who have the call of God, and who can give all their time to study.

The Biblical Institute stands related to these three classes of workers. It provides first of all a graded course of instruction for the preachers and helpers. As these men are in active employment and cannot leave the work without jeopardy to it, the instruction is given to them in special institutes held once or twice a year for a period of two or three months. In this work all the missionaries unite. This corresponds to the ministerial institutes held at home and the course of instruction covers the subjects usually found in a conference course of study for ministers. One of these institutes is held at Seoul for the south and the other at Pyeng Yang for the north.

The second class of workers above mentioned are provided for by Training Schools, which may be held at any mission or district center, and last usually two weeks. The course is based on the Bible, with such collateral studies as may serve to throw light upon it. At each session some book of the Bible is taken up and thoroughly studied and analysed. The chief teachings of the Christian faith, both doctrinally and ethically, are there taught, the idea being to instruct the men in methods of teaching, preparing them to lead the individual churches.

The climax to the work of the Institute is the Seminary for men looking forward to the ministry as a life work.

Many of our prominent workers have stood in this light for years and have been trained as such. Seminary work has been practically carried on with them since the beginning of this work under the mission. But with the coming of this new class a new development is upon us. It is hoped to have in due time a building where this work can be properly housed.

The outlook for the work is very bright. The annual meetings of the two missions coming at the same time this year gave us the benefit of mutual consultation and action. It was particularly fortunate that Bishops Wilson, Cranston, and Harris and Dr. Lambuth and Dr. Leonard, Corresponding Secretaries of the Missionary Societies of the two churches, were here to guide in the forming of the Institute into the joint school of the two missions. Dr. Hardie was appointed with the writer to the work of the Institute and various members of the missions assigned to the faculty. The two missions together can maintain the Institute on a strong basis, giving it a support much larger than would be possible if only one of the missions were back of it.

Evangelistic Work in Chulla Circuit.

BY REV. W. B. HARRISON.

The number of meeting places in this circuit has increased from eleven to fifteen. Thickly dotted with farming villages, it could well sustain three times that number of good sized churches. At two other places the people met for worship, but, in the absence of competent leaders, and in the presence of temptation to use their numbers for political and unlawful purposes, they were told to attend the nearest groups and prepare to start groups in their own villages. The growth this year has been specially in the num-

ber of Christians and in their spiritual development. There were 108 received for baptism this year, where there were 19 last year. Last year there were 102 catechumens enrolled, this year 236. A few of last year's catechumens had to be dropped and there were a few lapses by members into grievous sins, in which cases discipline usually proved an effective means of grace. At several of the groups the proportion of Christians has become large enough to lend color to the community, the establishing of Christian customs has made visible progress, and normal church life has begun to develop. An elder was elected in each of two groups, and the work of several of the other leaders entitles them to election to that office. Special effort has been made to start a Sunday school and as far as possible a day school in each group. Every group now has a Sunday school more or less organized and the Shorter Catechism is taking the place that Presbyterians are accustomed to give it. The day schools have increased from two to six, though interrupted to some extent by poverty and other causes.

Every month or six weeks there is issued a preaching list for the whole circuit and a copy is sent to each group, appointing the leader for every Sunday. In this way the itinerary of the helpers is announced, the leaders are exchanged, and the weaker groups are encouraged by the stronger ones. The groups were visited from two to four times each and at the older groups the sacraments were administered twice each. We should not fail to remember the faithful service of helpers Kim Ok Yer, Kim Yun Channie, Ye Song Chunnie, Kang Ung Chiddie, and the Bible woman Mrs. Cheng. The latter has been called to her reward and many hearts are sadder. The covenant promise, "To you and your children" was fulfilled by a foster mother rising

up for the two weeks old baby she left. She was a good faithful worker and endeared herself throughout the circuit. No one seems quite prepared to take her place.

The groups not heretofore housed have been making strenuous efforts along that line. At a conference to discuss means of saving one of the churches from forced sale, when prolonged consultation seemed to throw no light on the problem, the leader of that group, who used to be a hard drinker and a riotous fellow, undertook to lead in prayer but broke down. The distress at the prospect of having to sell the dear church was more than this once hardened sinner could stand.

The Koreans can sing "I love thy Kingdom, Lord, The house of thine abode," with as much unction as any nationality, though possibly with less melody. Twelve of the fifteen groups now own their houses. Seven of them made contributions to the Bible Committee and a number of them sent offerings to the famine sufferers in China. These causes, together with the support of the evangelist and the schools, made a heavy demand on their liberality. We hope however that they will be able to support a Bible woman also the coming year.

Kim Chang Gookie has graduated at the Pyeng Yang Academy, married one of the teachers there in the girls' primary school, and has moved with his wife to Kunsan. During the fall and winter he is to assist in the evangelistic work and to teach in the boys' school the branches taught heretofore by one of the foreigners. When the theological class starts in the spring he will probably enter it.

Yang Ung Chiddle, while a faithful and trusted helper, does not get on well in his studies. Though he has failed in one or more studies each year heretofore

he has been allowed to go on with the class, but the third year's course he will have to take over. It should be remembered that Mr. Yang was a middle aged illiterate man when he became a Christian.

A young man, a leader of one of the groups, has applied to be educated for the ministry. Why are the applicants so few?

The Preacher tells us that there are some things that won't be satisfied. Building on the mission field seems to be one of them. It is with us as constantly as the poor. The best part of the fall was spent building nurses' quarters, gate quarters, the hospital while Dr. Daniel was away, and digging a well. As the old well never gave satisfaction either in the quantity or the quality of the water, the good water of the new well is much appreciated.

The ladies' home which was to have been built was not begun because it seemed to some members of the Mission that a mistake had been made in locating the next two houses of the station on this hill, a mile and a half from the port, instead of in the port. Hence it seemed best to postpone building till the Mission had an opportunity to reconsider the location of the houses. But by way of preparation for building a large quantity of timber has been cut in Chung Cheng province, hewn and carried down to the river; brick and tiles are being made; and orders have been sent to America for hardware, windows, doors, flooring, and casings.

When Mr. Bull left on furlough I fell heir to the care of the land bought for a station site on the other side of the port. Our title to a part of it was contested and a lawsuit in a Japanese court seemed inevitable. After three strenuous days a compromise was arranged and a lawsuit avoided.

In the work of the boys' school Mr.

Earle divided time with me. The last year has been by far the best the school has seen, though two epidemics, the first of grip, the second of measles, each alarmed the community for a few days, almost broke up the school, and hindered its usefulness very much. The attendance reached 46 at one time. The average was about 30. Lack of books and a competent Korean teacher had their weight, but the greatest obstacle to the usefulness of the school is poverty. As a partial relief for this it has been part of the plan all along to have an industrial department. The trouble has been to find something that would pay. When it was noted that many thousand dollars worth of straw rice sacks are imported yearly from Japan, we thought that here was something in which we could compete. The necessary outfit was secured and the boys put to work in the afternoons. Three of them could make in half a day one sack, for which they could get seven cents gold. Of course they soon gave it up. The conclusion is that, on account of the competition of the Japanese, an industrial department cannot be run without heavy expenses. In other words, it cannot be much more than a means of supporting the boys without pauperizing them. A tuition fee of twenty sen a month is charged but even this is prohibitive to some.

A debating society was organized and during most of the session met every Saturday afternoon. The keenest interest was taken in the contests, which proved quite a source of profit and pleasure. With a better supply of books and the addition of a competent teacher, the outlook for the coming year is encouraging.

The Growth of Suwon Circuit.

BY REV. G. M. BURDICK.

Within this circuit there are thirty-four churches. Seven of these have arisen

during the year, and only six of the whole number are more than three years old. Several will still have to be tested as it were by fire to prove what their works are; but most of the churches have already gone through severe testings and will probably become permanent. The work is growing and the evidences are that new churches will soon be added.

During the year five new places of worship have been bought by the churches, making the total number of church buildings fourteen. The other churches still meet in believers' houses.

In addition to the months of itinerating, in the winter six training classes were held. These classes were self-supporting, and most of them were fairly well attended. Two were held at Suwon, under the direction of Dr. Scranton, and four were held at different centers under my own direction. In addition to these classes the circuit helper spent a few days each in special instruction with a number of churches. After a day or two of sifting on the start, the eagerness of those who remained to study at these classes has been most inspiring. Little as the instruction necessarily had to be, these classes resulted in very noticeable benefit in helping those who attended to a better understanding of the deeper meaning of Christianity, and in bringing the churches represented closer together, making them feel a bond of union, and showing them that they were a part of a great church, not only widely permeating their own country, but also extending out into all parts of the world. Later visits to some of these churches showed that the instruction had not all been forgotten.

At the Chinese new year's season special services were held in many of the churches. The revival services at Suwon city came under my supervision at that

time. While not the same demonstrations of power as have been reported in some parts of the country were here manifested, yet the Spirit was truly with us. Short prayer services before each public gathering were held in my room. Beginning with an attendance of five or six of the more earnest believers, before the series of meetings closed the numbers of those seeking to attend the preliminary prayer meetings more than filled my room. Here some of the men, and more especially some of the school boys, first learned to pray in public. A spirit of prayer pervaded the whole series of meetings. Even the after services, where opportunity for testimony was given, were more largely occupied in prayer. While testimony was not wanting, God seemed to pour upon us the spirit of supplication, and it was impossible to break away from it. The meetings resulted in deepening the spiritual life of the church. The students in the boys' school and a few of the other young men of the congregation were especially helped and a good number of these classes have since that time manifested a new spirit in their lives. The ordinary congregations at Suwon now crowd and overflow our accommodations.

In point of numbers our schools at Suwon made in their increase for the year the best showing of any part of the work. At the beginning of the school year Mr. Chai, of Seoul, a young man about twenty-five years of age, was secured for the boys' school. He proved to be the man for the place. He and Mr. Vi, the native pastor, have worked in perfect harmony, and so the attendance of the boys has been secured at church. Beginning at the opening of the fall term with an attendance of eight boys, the school has steadily grown in numbers, until at the close of the year the enroll-

ment reached one hundred eleven, with over one hundred in attendance. The girls' school also grew from an enrollment of less than forty to one of sixty, and its further growth was only limited by the impossibility of crowding more pupils into the little room at our disposal. It has been truly wonderful to watch the development and transformation in these boys and girls. From dirty rascals, with unkempt hair, they have become tidy, enthusiastic pupils, loyal to their school, and would be a credit to any school in America. The relatives and friends of the scholars have become greatly interested and since April have been supporting an assistant teacher in Chinese at an expense of ten yen per month. The services of a lower officer from the barracks have been secured free of cost and the boys have received careful daily drill. Our schools have won us the favor of all classes. The girls' school has received government recognition; and at a recent field day exercise of the boys' school the acting governor presided, while, at the same time, the vice-minister of education, from Seoul, and nearly all the officials in the city, both Korean and Japanese, were present.

In this old capital city of Kyung Keu province prejudices against our work, not very long ago strong and active, have disappeared and the doors of opportunity are wide open. Our hearts tremble before this great opportunity. We must have better accommodations and new buildings at once. We cannot house the schools and congregations we now have; and one has visions of multitudes more waiting at our doors. May God give us wisdom and strength to instruct, care for, and keep those whom he has committed to us. Our cry is unto Him who alone is our sufficiency.



